4

A PROTESTANT CATECHISM:

SHEWING THE

PRINCIPAL ERRORS

OF THE

Church of *ROME*.

In FOUR PARTS.

I. Of the Rule of Faith, and the Infallibility of the Church.
II. Of the Pope's Supremacy, and the Treatment of Hereticks.
III. Of Errors in the Worſhip of GOD.
IV. Of the Sacraments, and other Points of Doctrine and Practice.

Earneſtly contend for the Faith, which was once delivered unto the Saints. *Jude* 3.

In Doctrine, ſhewing Uncorruptneſs, Gravity, Sincerity, ſound Speech, that cannot be condemned; that he that is of the contrary Part may be aſhamed, having no evil Thing to ſay of you. *Tit.* ii. 7, 8.

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M DCC LXVII.

'Let the word of *Christ* dwell in you richly in all Wisdom.' Col. iii. 16.

'For, other foundation can no man lay, than that is laid, which is *Jesus Christ*. 1 Cor. iii. 11.

'We have renounced the hidden Things of Dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but by Manifestation of the Truth, commending ourselves to every Man's Conscience in the Sight of God.' 2 Cor. iv. 2.

'Warning every Man and teaching every Man in all Wisdom; that we may present every Man perfect in *Christ Jesus*.' Col. i. 28.

'If any Man teach otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, from such withdraw thyself.' 1 Tim. vi. 3. 5.

BRITISH MUSEUM

A

Proteſtant Catechiſm.

PART I.

Of the Rule of Faith, and the Infallibility of the Church.

a ST. MARK XII. 24.

DO YE NOT THEREFORE ERR, BECAUSE YE KNOW NOT THE SCRIPTURES?

Q. *ARE you a* Chriſtian?

A. Yes, by the Grace of our Lord *Jeſus Chriſt.*

Q. *What do you underſtand by a* Chriſtian?

A. One who profeſſeth to believe in *Chriſt*, and to obey him.

Q *To what* Church, *or Society of* Chriſtians *do you belong?*

A. I thank God, I am a *Proteſtant.*

Q. *What do you mean by a* Proteſtant?

A. One who *proteſts* againſt the Errors of *Popery*, and admits no Rule of Faith and Practice but the holy Scriptures.

Q. *What do you underſtand by a* Papiſt, *or*, Roman Catholick?

A. One who acknowledges the *Pope* to be Supreme Head of the Church, and beſides the Scriptures, receives whatever the Church of *Rome* directs, as the Rule of Faith and Practice.

Q. *Are the Scriptures a full and ſufficient* Rule *of Faith and Practice?*

A. Yes; the Scriptures being the Word of God, cannot but be a ſufficient and perfect
2 Tim. iii. 15 Rule, and 'able to make us wiſe to Salvation.
John xv. 3. 'Ye are clean thro' the Word which I have 'ſpoken to you.'

Q. *May* all *People read the Scriptures?*

A. They not only may, but it is the Duty of all to read them, or as they have Opportunity to hear them read: for our Saviour has expreſly
John v. 39. commanded to *ſearch the ſcriptures*, and St. *Paul*
1 Theſ. v. 27. charges his Epiſtle *to be read to all the Brethren*; that is, to *all Chriſtians*, and the *Bereans* are
Acts xvii. 11 commended for *ſearching the Scriptures.*

Q. *Doth the Church of* Rome *allow the free* Uſe *of the Scriptures to the People?*

A. No; which is not only very unreaſonable, as they are the Law by which all Men are to be governed and judged; but exceedingly wicked, as Chriſt and his Apoſtles have commanded us to read them.

Q. *Why*

Q. *Why are the Scriptures kept from the People?*

A. That they may not ſee how contrary their Religion is to the Word of God.

Q. *Are not the Scriptures* obſcure *and* hard *to be underſtood?*

A. As to whatever is neceſſary to Salvation, they are plain and eaſy to thoſe who read them with due Care, and ſuitable Diſpoſitions. If 'the Goſpel be hid, it is hid from thoſe that are 'loſt, in whom the God of this World hath 'blinded the Minds of them that believe not.' 2 Cor. iv 3. 4.

Q. *What are thoſe Diſpoſitions?*

A. An humble Deſire of Inſtruction, and a Reſolution to practiſe what we find to be our Duty, 'Receive with Meekneſs the Ingrafted 'Word, which is able to ſave your Souls. But 'be ye Doers of the Word and not Hearers 'only.' James i. 21, 22.

Q. *Do the Papiſts allow the Scriptures to be the Word of God and Rule of Faith?*

A. They allow them to be the Word of God, but not the entire Rule of Faith, except as explained by their unwritten Traditions, and the Authority of their Church.

Q. *On what do they found this Doctrine?*

A. On the pretended Infallibility of their Church.

Q. *Where do they ſuppoſe this* Infallibility *to be placed?*

A. In that Point they are not agreed among themſelves. Some place it in the Pope; others in general Councils approved by the Pope; and others in general Councils, whether approved by the Pope, or not.

Q. *How do you prove that none of these are Infallible?*

A. From many great Errors into which several Popes and Councils have fallen, and from the Contradiction of their Decrees; one Pope condemning what his Predeceſſor had approved, and one Council rejecting the Decrees of another Council.

Q. *Does it ſeem to have been the Intention of Almighty God, that there ſhould be an infallible Judge among Men?*

A. No; for if any infallible Judge had been intended, he would certainly have been declared in Scripture; but there, on the contrary, we are commanded to examine and judge for ourſelves.

1 John iv. 1. 1 Theſ. v. 21. 'Believe not every Spirit; but try the Spirits, 'whether they be of God. Prove all Things, 'hold faſt that which is Good.'

PART

PART II.

Of the Pope's Supremacy, and the Treatment of Hereticks.

St. MAT. xvi. 23.

BUT HE TURNED AND SAID UNTO PETER, GET THEE BEHIND ME, SATAN; FOR THOU SAVOUREST NOT THE THINGS THAT BE OF GOD, BUT THOSE THAT BE OF MEN.

Q. *ON what Pretence does the Pope claim to be* Supreme Head *of the Church?*

A. As Succeſſor to St. *Peter*, whom their New Creed aſſerts to have been Biſhop of *Rome?*

Q. *Was St.* Peter *Biſhop of* Rome?

A. It does not appear from Scripture that he was, and it is very doubtful from other Hiſtory whether he was, or not.

Q. *Had St. Peter any Supremacy, or Power over the reſt of the Apoſtles?*

A. None at all. The Apoſtles at *Jeruſalem* appointed *Peter* to go to *Samaria*; they likewiſe call him to an account for his Behaviour, which they could not have done if he had been their Superior. And St. *Paul* ſpeaking of himſelf, ſays, 'he was in nothing behind the very chief-'eſt of the Apoſtles, and that he withſtood *Peter* 'to his Face, becauſe he was to be blamed;' and in the Council of the Apoſtles held at *Jeruſalem*, it was not St. *Peter*, but St. *James* that preſided.

Acts viii. 14.

Acts. xi. 2.

2 Cor. xii. 11.

Gal. ii. 11.

Acts xv. 19

Q. *What do you underſtand by the* Catholick Church?

A. Not the *Roman*, or any other Church in particular, but the WHOLE Church of *Chriſt*, that is, the Society of ALL Chriſtian People in every Part of the World.

Q. *How can People who differ ſo much from one another, as many Chriſtians do, be part of the ſame Church?*

A. As a flouriſhing and a Withered Branch may be Part of the ſame Tree.

Q. *Is the Church of* Rome *a ſound and uncorrupt Part of the Catholick Church?*

A. No: It is extremely corrupt, in Doctrine, Worſhip and Practice.

Q. *May Salvation be had in the Church of* Rome?

A. They who live in that Communion and cannot get better Information, we doubt not, will be accepted by our All-gracious God; but they who can, and yet will not make uſe of it, are moſt aſſuredly in great Hazard of their Souls.

Q. *Do the Papiſts allow Salvation in the Proteſtant Church?*

A. No: but that gives them no Advantage over us. It only proves their own Preſumption and Uncharitableneſs.

Q. *Is the Proteſtant Church a ſound and uncorrupt Part of the Catholick Church?*

A. Yes; for it is a certain Mark of a ſound Church to teach no Doctrines but ſuch as are agreeable to the Word of God.

Q. *Was not the Proteſtant Church founded by* Luther *and* Calvin *and King* Henry *the Eighth?*

A. No:

A. No: 'Jeſus Chriſt himſelf is the Author 'and Finiſher of our Faith.' The Reformers ſet up no *new* Religion, but reſtored the *old* one to the Purity and Perfection it had before it was corrupted by Popery. Heb. xii 2

Q. *Where was the Proteſtant Religion before the Reformation?*

A. In the Bible; where it is now, and where alone all true Religion is to be found. But We have more Reaſon to aſk, Where Popery was for ſeveral hundred Years after Chriſt; the Church of *Rome* being very different now from what it was in thoſe Days

Q. *Which then is the moſt Antient Church?*

A The Proteſtant; for, inſtead of being founded lately, as the Papiſts pretend; it is in Fact much more antient than their own; being a truly Primitive, Apoſtolical Church, 'built 'on the Foundation of the Apoſtles and Pro- 'phets, *Jeſus Chriſt* himſelf being the Chief 'Corner-Stone.' Eph. ii. 20.

Q. *Why do the Papiſts call us* Hereticks?

A. It is a bold and groundleſs Charge; which we juſtly deſpiſe and *proteſt* againſt; for, 'after 'the Way which they call Hereſy, we worſhip 'the God of our Fathers, believing all Things 'which are written in his *Holy Word.*' Acts xxiv. 14.

Q. *In what manner do the Papiſts treat thoſe whom they call* Hereticks?

A. They hold, that Faith is not to be kept with Hereticks: but that they ſhould be perſecuted and deſtroyed; and that the Pope can abſolve Subjects from their Oath of Allegiance to Proteſtant Princes.

Q. *Hath the Pope power to abſolve Subjects from their Oath of Allegiance?*

A. No; for that would encourage Subjects to rebel against their lawful Sovereigns, and is contrary to the expreſs Command of Scripture.

Rom. xiii. 1. 'Let every Soul be ſubject to the higher Powers. 'The Powers that be are ordained of God.'

Q. Hath the Pope ever exerted ſuch a Power in theſe Kingdoms?

A. He hath exerted it frequently, particularly in the Reign of King *Edward* the Sixth, and Queen *Elizabeth.*

Q. Have Chriſtians a right to perſecute and deſtroy one another on account of Religion?

A. No; the Religion of Chriſt is a Religion of Peace and Charity. 'By this ſhall all Men John xiii. 35. 'know that ye are my Diſciples, if ye love one 'another.'

Q. How have the Papiſts been guilty in this Reſpect?

A. It is well known, that Liberty of Conſcience is deny'd in all Popiſh Countries, and that wherever Popery prevails, they endeavour to root out all who differ from them by Fire and Sword.

Q. What Inſtances can you give of this?

A. The Murder of many godly Biſhops and others in *England*, in the Reign of the bloody Queen *Mary*, and the cruel Maſſacre of about an hundred thouſand Proteſtants in *Ireland*, in the Year 1641, beſides many ſevere Perſecutions in *France* and other Countries.

Q. What then do you think of a Religion that commands and countenances ſuch a Practice?

A. It is in this Reſpect not only contrary to true Religion, but muſt be abhorred by all good Men.

PART

PART III.

Of Errors in the Worſhip of God.

ISAIAH XLII. 8.
I AM THE LORD, THAT IS MY NAME, AND MY GLORY WILL I NOT GIVE TO ANOTHER, NOR MY PRAISE TO GRAVEN IMAGES.

Q. *DO the Papiſts pray to any other Beings beſides Almighty God?*

A. They pray to *Angels* and *Saints*, to intercede for them and ſave them by their Merits.

Q. *Is this Doctrine contrary to Scripture?*

A. Yes: 'There is one God, and one Mediator between God and Man, the Man Chriſt Jeſus; who gave himſelf a Ranſom for all.' 1 Tim. ii. 5, 6.
'Neither is there Salvation in any other: for, there is none other Name under Heaven given among Men, whereby we muſt be ſaved.' Acts iv. 12.

Q. *In what does the ſin of this Practice conſiſt?*

A. In diſhonouring *Chriſt* our only *Mediator*, and giving to Creatures the Worſhip due to *God* alone; which is direct Idolatry.

Q. *Are there any Cautions in Scripture againſt the Worſhip of* Angels?

A. There are ſeveral. St. *Paul* expreſly forbids the Practice. 'Let no Man beguile you of Col. ii. 16.

'your

'your Reward in a voluntary Humility and 'worshipping of Angels. See thou do it not, '(saith the Angel to St. *John*) I am thy Fellow-
Rev. xix. 10. 'servant, worship God.'

Q. *Are there any Cautions in Scripture against the Worship of* Saints?

A. Yes; St. *Peter* forbad *Cornelius* to worship him, saying, 'Stand up; I myself also am a Man.'
Acts x. 26. And St. *Paul* and *Barnabas* said to the People of *Lystra*, 'Sirs, Why do ye these Things? We
Acts xiv. 15. 'also are Men of like Passions with you.'

Q. *May we not worship the* Blessed Virgin, *the Mother of our Lord?*

A. Tho' the Papists address many more Prayers to her than to Almighty God himself, yet there is neither Command nor Example to support such Worship in the Word of *God*, and (as she is but a Creature) it is downright Idolatry.

Q. *Did our Saviour's Behaviour to his Mother when he was upon Earth, encourage the Worship of her?*

A. Far otherwise: For though he was subject to her in his Youth, (as he was also to *Joseph*) and doubtless treated her at all Times with due
Luke ii. 51. Respect, yet he allowed her no Authority in any Thing that related to his Ministry. Much less can we imagine that she hath any Power or Influence over him *now*, that he is at the Right-Hand of God in Heaven, exalted above EVERY Name that is named in Heaven and Earth*.

Q. If

* The Following Instances of our Saviour's Behaviour to the Blessed Virgin, seems to have been providentially recorded in the New Testament, on purpose to discourage the Idolatry, which God foresaw the Church of *Rome* would fall into by worshipping her. Being told, as he was preaching to the People, that his Mother and his Brethren were

Q. *If the Worſhip of the* Virgin Mary *and other* Saints *be unlawful, what Pretence can there be for worſhipping their* Images *or* Pictures?

A. None certainly. It is moreover expreſſly forbidden in the ſecond Commandment. 'Thou 'ſhalt not make to thyſelf any graven Image, 'nor the Likeneſs of any Thing. Thou ſhalt 'not bow down to them, nor worſhip them.' Yet all this the *Papiſts* do without Scruple. Ex. xx. 45.

Q. *Are not the Papiſts ſenſible that ſuch a Practice is contrary to this Commandment?*

A. They ſeem to be ſo; for in ſeveral of their Catechiſms they leave out the ſecond Commandment, and to make up the Number, they ſplit the tenth into two.

Q. Do

were deſirous to ſpeak with him, he anſwered, without taking further Notice of them, 'Who is my Mother, and 'who are my Brethren? Whoſoever ſhall do the Will of 'my Father which is in Heaven, the ſame is my Brother, 'and Siſter, and Mother.' In like manner, when a Woman, in Admiration of his doctrine, cried out, 'Bleſſed 'is the Womb that bare thee, and the Paps which thou 'haſt ſucked,' he ſaid, 'Yea, rather bleſſed are they that 'hear the Word of God and keep it.' And his Anſwer to his Mother at the Marriage Feaſt is very remarkable. 'Woman, what have I to do with thee?' As alſo when ſhe found him diſputing with the Doctors, and told him, that *Joſeph*, his reputed Father, and ſhe 'had ſought him 'ſorrowing. How is it, *ſaid he*, that ye ſought me? 'Wiſt ye not that I muſt be about my *(heavenly)* Father's 'Buſineſs?' All which Paſſages are ſo many plain Proofs, that ſhe had no Authority or Influence over him in any Thing that regarded the Buſineſs of his Miniſtry, or the Salvation of Mankind. Mat. xii. 46.—50. Luke xi. 27, 28. John ii. 4. Luke ii. 49

Neither doth St. *John*, (to whoſe immediate Care ſhe was recommended by Chriſt upon the Croſs) nor any other of the Apoſtles, mention her with any extraordinary Reſpect; nay, ſo far were they from giving her the Title of *Queen of Heaven*, and worſhipping her (as the Church of *Rome* doth) that even her Name is not to be found in any of the Epiſtles.

Q. *Do they not declare, that they do not direct their Worship to the Images themselves, but pray to Christ and his Saints, through the Images?*

A. That indeed is said by some of them; but it is no more than the Heathens said for themselves, and cannot excuse them from the Sin of Idolatry; for the Word of God is express. 'Thou shalt not make to thyself any graven 'Image. Thou shalt not bow down to them. Deut. xvi. 22. 'Neither shalt thou set thee up any Image, which 'the Lord thy God hateth.'

Q. *What do you think of the Veneration that is paid by the Church of* Rome *to Relicks?*

A. It is at best a groundless Superstition, and has given Occasion to much Fraud and Imposture; many of the pretended *Relicks* having never belonged to the Persons whose Names they bear.

Q. *What do you think of the frequent* Crossings *upon which the Papists lay so great Stress in their Divine Offices, and for Security against Sickness and ill Accidents?*

A. They are vain and superstitious. The Worship of the *Crucifix* or Figure of *Christ* upon the Cross is Idolatrous, and the adoring and praying to the Cross itself, is of all the Corruptions of the Popish Worship the most gross and intolerable.

Q. *Is not praying for the* Dead, *another Popish Error?*

A. Yes: The Scriptures give no Countenance to that Practice, and it is inconsistent with Reason to think, they can be helped by our Prayers. For, 'We must all appear before the Judg- 2 Cor. v. 10. 'ment Seat of Christ, that every one may re- 'ceive the Things done in his Body, according

'to

'to that he hath done, whether it be good or 'bad.'

Q. *Is it agreeable to the Word of God to offer up publick Prayers in* Latin, *where that Language is not generally underſtood by the People?*

A. That Practice is expreſly forbidden. 'If I 'pray in an unknown Tongue my underſtand- 'ing is unfruitful. How ſhall the Unlearned 'ſay, Amen, if he underſtand not what thou 'ſayeſt? If there come in thoſe that are Unlearn- 'ed or Unbelievers, will they not ſay, ye are 'mad? 1 Cor. xiv. 14. 16. 23.

Q. *Is that Practice conſiſtent with Reaſon?*

A. No; the duty of Prayer is ordained for the Improvement of our Souls, and increaſe of Grace: But repeating a ſet of Words by Rote, without underſtanding what we ſay, cannot poſſibly anſwer that End.

PART

PART IV.

Of the Sacraments, and other Points of Doctrine and Practice in the Church of *Rome*.

ACTS XVII. 22.

I PERCEIVE THAT IN ALL THINGS YE ARE TOO SUPERSTITIOUS.

Q. *HOW is* Baptiſm *adminiſtred in the Church of Rome?*

A. With many ſuperſtitious Ceremonies; beſides, that Church orders Bells, and other lifeleſs Things to be baptized; which is a profane Abuſe of that holy Sacrament.

Q. *Do the Papiſts adminiſter the Sacrament of the* Lord's Supper *according to Chriſt's Command?*

A. No: They with-hold the Cup from the Laity; though Chriſt expreſsly ſaid, when he inſtituted that Sacrament, 'Drink ye ALL of this.'

Mat. xxvi. 27.

Q. *Doth the conſecrated* Bread *which the Papiſts aſſert to be the* Body *of* Chriſt, *contain alſo his* Blood, *as they pretend?*

A. No: But if it did, the Wine would be as unneceſſary to the Prieſt as to the People; but our Saviour appointed both Kinds to be received, and St. *Paul*, who wrote to the Laity as well as the Clergy, ſaith, 'Let a Man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.

1 Cor. xi. 28.

Q. *What is the Sacrifice of the* Maſs?

A. The Church of *Rome* calls the Celebration of the Lord's Supper the Maſs, and pretends that

that therein Christ is continually offered up a Sacrifice for the Living and the Dead.

Q. *Is this Doctrine agreeable to Scripture?*

A. No; we are told there, that, 'Christ hath 'ONCE suffered for Sins. Not that he should 'offer himself often, but now ONCE hath he 'appeared to put away Sin by the Sacrifice of 'himself. And that 'without shedding of 'Blood there is no Remission.' 1 Pet iii 18. Heb. ix. 25, 26, 22.

Q. *What do you infer from these Passages?*

A. That since there is no shedding of Blood in the Mass, and our Saviour Christ doth not suffer anew, there cannot be any Sacrifice or Remission of Sins in the Mass.

Q *Is the real and true* Body *and* Blood *of Christ in the Mass?*

A. No: The Body of Christ is 'at the right Hand of God in Heaven,' which both Protestants and Papists profess to believe when they say the Creed.

Q. *What do the Papists mean by* Transubstantiation?

A. They believe that in the Sacrament of the Lord's Supper, the Bread and Wine immediately after the Consecration are turned into the very Body and Blood, Soul and Divinity of Christ.

Q. *Is this Doctrine supported by Scripture?*

A. No. For Christ himself after Consecration calls the Wine the *Fruit of the Vine*, and Saint *Paul* calls what each Communicant receives by the same Name as before Consecration. Mat. xxvi. 29.
'As often as you eat this Bread and drink this 'Cup ye do shew the Lord's Death till he come, 1 Cor. xi. 26.

Q. *How*

Q. *How do you understand these Words,* 'This 'is my Body?'

Gen. xvii. 10, 11. Exod. xii. 11.

A. In the same Sense as Circumcision is called the Covenant, and the Lamb is called the Passover, altho' they are not the Passover, and the Covenant, but the Signs of them. So likewise, the Bread and Wine in the Sacrament do but *represent* Christ's body, and are a Memorial of it to us. For which reason he adds, 'Do this in 'Remembrance of me.'

Luke xxii. 19.

Q. *Doth the Doctrine of Transubstantiation contradict the Evidence of our* Senses?

A. Our Sight, our Taste, and our Smell, all inform us, that the Bread and Wine remain after Consecration exactly what they were before.

Q. *What will be the Consequence if our Senses constantly deceive us in the plainest Cases?*

A. The Consequence will be very bad. For our Saviour proved his Doctrine by the *Miracles* which he wrought before Men's Eyes. But if Men's Senses may deceive them in the plainest Cases, there is an End of all Miracles at once; and this great Proof of the Truth of Christianity is quite taken away.

Q. *Doth the Doctrine of Transubstantiation contradict our* Reason?

A. Yes; for our Reason assures us, that it is impossible for the same Body to be in different Places at the same Time.

Q. *Doth not that Doctrine betray Men into* Idolatry?

A. Yes; for as there is no Change made by Consecration in the Nature of the Bread or the Wine, the Worship that is paid to them is the grossest Idolatry.

Q. *Are*

Q. *Are the People always ſure that the Elements are duly Conſecrated?*

A. They cannot be ſure of it; becauſe they cannot know whether the Prieſt *intended* to conſecrate them, or not.

Q. *What if the Prieſt do* not intend *to conſecrate the Elements?*

A. Then, according to the Doctrine of the Church of *Rome*, there is no Conſecration, and of Courſe no Tranſubſtantiation; and the People who think they worſhip Chriſt, do (even upon their own Principles) worſhip nothing but mere Bread and Wine; for want of the Intention of the Prieſt.

Q. *Do they carry this Doctrine of Intention to other Articles?*

A. Yes; to every one of their Sacraments; ſo that without the Intention of the Prieſt no Baptiſm is adminiſtred, or Child made a Chriſtian; without the Intention of the Biſhop, no Orders are conferred, no Prieſt is made, and conſequently all his Miniſtration of Baptiſm, Maſſes, Abſolutions, Marriages, &c. are of no Effect.

Q. *Of what Conſequence is this Doctrine of Intention to the People?*

A. It makes the Salvation of the People depend on the Care and Honeſty of the Prieſt, and at beſt leaves them in a State of Doubt and Anxiety. Nay, by this Doctrine, the Pope himſelf cannot be ſure, that he ever received holy Orders, or was ſo much as baptized.

Q. *How do you prove that the Five Popiſh Sacraments are not Sacraments of the Chriſtian Church?*

A. They are not of the Nature of a Sacrament; for they have either no outward and viſible

visible Signs appointed by Christ, to convey to us inward and spiritual Grace; or they are not generally necessary to Salvation.

Q. *Is* Confirmation *a Sacrament?*

A. No: It is a very useful and antient Ceremony begun by the Apostles; but not being ordained by Christ himself, is no Sacrament.

Q. *Is* Penance *a Sacrament?*

A. No: It is not appointed by Christ.

Q. *Is the* Absolution *of a Priest necessary?*

A. No: For in Scripture Forgiveness of Sins is promised without any other Condition than sincere Repentance and Amendment. 'Repent
Acts iii. 19. 'and be converted that your Sins may be blotted out.'

Q. *On what Principles do the Papists found the Doctrine of* Penance?

A. They suppose that every Sinner, by way of Satisfaction to God for his Sin, must suffer some temporal Punishment both in this World by Penance, and in the next by Purgatory, even though he has sincerely repented and forsaken his Sins and received Absolution.

Q. *Is Penance a* Satisfaction *to God for Sin?*

A. There is no other Satisfaction for Sin,
1 Tim. ii. 6. but that which Christ hath made, 'Who gave
Heb. x. 14. 'himself a Ransom for all, and by one Offering hath perfected for ever them that are 'sanctified.

Q. *What then is the true* End *of Penance?*

A. The Correction of the Sinner, and the Admonition of others.

Q. *Is that End answered by the Practice of the Church of Rome?*

A. No

A. No: The Sinner is allowed to get another Perſon to do the Penance for him; and beſides, the Pope grants *Indulgences*, whereby he remits all Penances not only of Sins paſt, but ſometimes of ſuch as ſhall be committed for a great Number of Years to come, or during a Man's whole Life. And theſe Indulgences which cannot but be conſidered as *Licences* for Sin, are publickly ſold for Money.

Q. *Is* Extreme Unction a *Sacrament?*

A. It is ſo far from being a Sacrament, that it is not once mentioned in the New Teſtament: the anointing there recommended, being for the Recovery of a ſick Perſon; whereas Extreme Unction is applied with quite a different Deſign: *viz.* to prepare him for the other World. James v. 14. 15.

Q. *Are* Holy Orders *a Sacrament?*

A. Holy Orders are the ſolemn Appointment of certain Perſons to the Miniſtry; which tho' according to Chriſt's Command, is not a Sacrament, not being neceſſary for all to receive.

Q. *Is* Matrimony *a Sacrament?*

A. Matrimony is an holy and honourable State of Life; and was ordained by God between our firſt Parents in the Time of their Innocency: but being ſo long before Chriſt, cannot be deemed a Sacrament of his Church.

Q. *What do you think of the Obligation which the Clergy and all the Nuns and Fryars and others of the Church of Rome are under,* not to marry?

A It is ſo far from being commanded by God; that *Forbidding to marry* is ſet down as one of the marks of them that depart from the Faith; and it is often found to be a dreadful Snare to the Conſcience, and an Inlet to the moſt abominable Wickedneſs. 1 Tim. iv. 3.

Q. *Why*

Q. *Why is the* Diſtinction of Meats *as practiſed in the Church of Rome, unlawful and ſuperſtitious?*

A. To *abſtain from Meats*, is another of the
1 Tim. iv. 3. Marks of them that depart from the Faith. The Practice hath in Fact deſtroyed the moral Uſe of Faſting, by teaching that Luxury and Drunkenneſs are conſiſtent with faſting, provided particular Meats are abſtained from.

Q. *Why are* Pilgrimages *unlawful?*

A. Becauſe they promote Superſtition and Idolatry, the Worſhip of Saints, and the unlawful Veneration of Images and Relicks.

Q. *What doth the Church of Rome teach concerning* Purgatory?

A. That the departed Souls of the Faithful in order to be cleanſed from their Sins before they can enter into Heaven, muſt ſuffer the Torment of Fire in a Place, which they call Purgatory; from whence, however, they may be delivered by the Prayers of the Church; which are ſold for Money.

Q. *Is there ſuch a Place?*

A. No: The Scriptures tell us of no ſuch Place; but on the contrary declare, that 'the
1 John 1. 7. 'Blood of Chriſt cleanſeth us from all Sin.
'Bleſſed are the dead which die in the Lord,
Rev. xiv. 13. 'that they may reſt from their Labours, and
'their Works do follow them.

Q. *What do they mean by* Supererogation?

A. They ſuppoſe, that ſome Men may have more Virtue and Merit than is neceſſary for their own Salvation, which may be ſpared for the Benefit of others. This they call the Treaſure of the Church, and pretend that the Pope can diſpoſe of it.

Q. *How do you prove this Doctrine to be falſe?*

A. Our

A. Our Saviour bids Men 'When they have done all Things which are commanded them, to ſay, we are unprofitable Servants, we have done that which was our Duty to do. In many Things we offend ALL.' Luke xvii. 10. James iii. 2.

Q. *How do you prove that one Man cannot ſhare in the Merit of another?*

A. Saint Paul ſays, 'Let every Man prove his own Work and then ſhall he have rejoicing in himſelf alone and not in another; for every Man ſhall bear his own Burthen.' Gal. vi. 4. 5.

Q. *What is the ill Conſequence of that Doctrine of Supererogation?*

A. It offends the Purity and Holineſs of God, by ſuppoſing that Sinners can have any Merit in his Sight.

It diſhonours Chriſt, by ſuppoſing that others beſides him can make Satisfaction for Sin.

And it nouriſheth ſpiritual Pride in ſome, and encourageth all Manner of Vice in others.

Q. *Can you name any other Errors and Corruptions of the Church of Rome?*

A. Several others might be named; but thoſe already mentioned are abundantly ſufficient to ſhew that, the Church of *Rome* hath, in a great Meaſure, changed the pure and holy Religion of Chriſt into a moſt wretched and dangerous Superſtition.

Q. *What think you of thoſe who live in the Communion of ſo corrupt a Church?*

A. That they are under a moſt grievous Bondage; and therefore I heartily pity them, and pray for their Converſion.

Q. *What do you think then of thoſe who ſeparate themſelves from the Church of Rome? May they do it lawfully?*

A. They

A. They not only *may*, but are *indispensably obliged* by God's Command to renounce all such *Idolatrous Worship* and *sinful Practices*, and may rest assured of his Favour in so doing. 'Come
2 Cor. vi. 17. 'out from among them, and be ye separate, and 'touch not the unclean Thing, and I will re-'ceive you, and ye shall be my Sons and my 'Daughters, saith the Lord Almighty.'

Q. *What then is your Design?*

A. I am resolved with *God's* Help, to live and die in the *Protestant* Faith, as it is contained in the wholesome Word of *God*; and I beseech Him to give me his Grace, that I may make a publick and constant *Profession* of the *true Religion*, and add to that Profession, the Practice of a *Godly*, *Righteous*, and *Sober Life*, through Jesus Christ, our only Saviour and Redeemer. Amen.

A PRAYER to be said by the Children after being Catechised.

ALMIGHTY and everlasting God, heavenly Father; We give thee humble Thanks for that thou hast vouchsafed to call us to the Knowledge of thy Grace and Faith in thee. Increase this Knowledge, and confirm this Faith in us evermore, and so incline our Hearts to that heavenly Wisdom which is contained in thy holy Word, that whatsoever we shall profitably learn therein, we may in Deed fulfil the same. Reward, O Lord, we beseech thee, our charitable Benefactors, by whose Bounty we are thus instructed, and give a Blessing to their pious Endeavours, that they may bring many out of Darkness and Error, into the Light of thy Truth and the Way of Righteousness; through Jesus Christ our Lord. Amen.

FINIS.

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